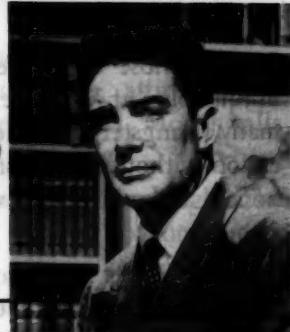


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Dan Smoot Report

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DAN SMOOT

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OPPORTUNITY FOR EDUCATION

By Evertt Haley, Jr.

Evertt Haley, Jr., a rancher who lives in Canyon, Texas, is known to readers of this Report for his prolonged fight a few years ago against the 'wheat police' of the federal government — the arrogant bureaucracy which fined him for raising wheat on his own ranch to feed to his own cattle.

The Haley Wheat Case, tried in Judge T. Whitfield Davidson's Federal District Court at Dallas, on September 8 and 9, 1958, resulted in a judgement in favor of Haley. The Supreme Court later reversed the judgement without giving Haley a hearing; but Judge Davidson's decision will stand as one of the finest statements of constitutional principles ever made from a federal bench. (See this Report, September 22, 1958, "God Bless This Honorable Court")

Haley's article which follows, "Opportunity For Education," gives sufficient answer to socialists and welfare-staters who say that young Americans will be denied opportunity for education if the federal government does not subsidize them.

Dr. James P. Cornette, President of West Texas State College at Canyon (enrollment 2600), tells of a boy who entered his office while hunting the "government loan office." He was from Ranger Junior College, where he had been on an athletic scholarship and on the government loan program. He was driving a Chevrolet, which his father was paying for at \$85.00 a month. He was looking for new horizons. Dr. Cornette said:

"It was just as obvious he was looking for Santa Claus as it could be."

He told the boy:

"If you will sell the car and obligate your father to send us the \$85.00 a month, we will talk to you about financing your education."

Dr. Cornette's own sons learned the taste of Texas Panhandle winters on pre-dawn paper routes before they were eleven. From age twelve on, they hired out to drive tractors and combines in the summer wheat harvests. In their teens, they borrowed money from the bank on their own signatures to buy cattle and hogs which they looked after as they went through high school. They managed to finance their own college educations.

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Since those days, there has been developed a unique plan at West Texas State College whereby many youngsters are able to finance their own education without help from government, if they are honest and willing to work.

West Texas State could have received up to \$6000.00 a year in federal aid for student loans from the federal government, but Dr. Cornette would never apply. In October, 1959, Lyndon Johnson (then Senator) was sponsoring legislation to expand the program of federal aid for college students. He wrote Dr. Cornette, asking for his opinion of the proposal. Dr. Cornette replied that West Texas State did not want, or need, federal aid, because the college had managed to take care of its own with private loans under the Opportunity Plan. Dr. Cornette said to Senator Johnson:

" . . . Because of the attitude which many of our American people have developed toward federal assistance as something free to which they are entitled, and because of the fact that these loans would be secured by no collateral of a material kind, I am afraid that a good many of those who would secure this kind of loan would, in the end, default in its payment

"I am afraid that the passage of such legislation might cause the institutions themselves to let up in their efforts to provide for the financial needs of their own students. In spite of certain information that has appeared in the newspapers, I believe that most of the colleges and universities of the United States still have available in their own loan resources sufficient money to take care of their students who might wish to attend those institutions."

Johnson answered Dr. Cornette's letter, saying:

"Perhaps your school is unique in the colleges of the United States and really does not need federal assistance for its students . . . almost every (other) college administrator I have consulted is strongly in favor of this program."

The unique thing about West Texas State is, of course, that it is run by Americans who understand and respect American principles of freedom and responsibility.

The Opportunity Plan at West Texas State College was conceived by Milton "Buff" Morris. It operates under the auspices of the Ex-Students' Association; and Buff Morris, Executive Secretary of the Association, directs the Plan.

It was during his years as director of mens' dormitories at West Texas State College that the Opportunity Plan idea occurred to Buff.

Seeing boys drop out of school because of financial hardship, he started lending some of them money out of his own pocket—loans on personal I.O.U.'s, ranging in sizes from \$5.00 to \$150.00, to as many as 50 or 75 boys. Out of all such loans that he ever made, he lost a total of \$5.00.

After several years of thus operating his own informal student loan program, Buff Morris, in January, 1954, initiated a formal Student Loan Program for West Texas State. This program began with \$500.00, contributed by the A. E. Quest Foundation of Lubbock, Texas.

By the end of the first year, the Student Loan Program had proven itself sound. In 1955, the West Texas Ex-Students' Association, duly impressed, moved in to make the program its own.

In 1956, the Opportunity Plan was added as an integral part of the Student Loan Program. This Plan enables a high school graduate to enroll at West Texas State College and go all the way through, without help from home or anywhere else.

Under the Plan, if a needy student doesn't have a part-time job, Buff finds him one. The borrower turns all earnings in at Morris's office to the Opportunity Plan account, and checks out his expense money there. Some of the students maintain credit balances a good deal of the time, and nearly all have sizeable credit balances when school opens each fall.

At the beginning of every semester, each student on the Opportunity Plan sits down with Mr. Morris and makes a budget—usually around \$425.00 for the semester. At mid-semester,

student comes in and files an itemized report of expenses to date, and Morris compares this report with the budget.

The final expense sheet of one typical freshman girl showed her \$12.00 over her budget for the semester. Some of that was for unforeseen medical expense.

A break-down of her actual expenses showed \$220.00 for room and board for the semester; laboratory fees, \$62.25; tuition, \$50.00; building use fee, \$9.00; student service fee, \$23.50; room deposit and dormitory fee, \$10.00; books, \$36.55; school supplies, \$2.20; postage, 77¢; laundry and cleaning, \$5.40; clothes, \$22.90; supplementary food, \$6.16; drug store items, \$7.58; medical expense, \$3.50; miscellaneous items, \$7.79 — total, \$467.60.

This girl (who waits tables in a cafe on weekends, and does odd jobs around the campus during the week) is described as a "just average" student. Her grades were four C's and two D's. When asked why her grades were not better, she said she had not been prepared for college in high school.

But what her grades lacked, her account book of expenses almost made up for in attractiveness. It is neat, properly arranged, and itemized to the last penny.

Her father is a construction worker. When asked why she wanted a college education, she said she might have to make her own living some day; and, besides, her mother (who works in a cafe) wanted the girl to have an education.

A gay, carefree youngster who likes what all other normal girls like, she is very serious about one thing: Serious consideration of a boy must wait until she completes college, which she refers to with feeling:

"I wouldn't be here if it weren't for the Opportunity Plan."

Once a student is accepted on the Plan, Morris watches grades and finances closely. The teachers of each student on the Opportunity Plan

are sent a slip, at mid-semester, requesting an estimate of the student's grades, attitude, and progress. If the reports are not good, Morris calls the student in for a final warning.

In most cases, this admonition is enough. The student improves and is allowed to continue.

Two things are not tolerated in participating students: cutting classes, and failure to live up to the letter of the Plan agreement. One girl missed a couple of morning classes without excuses. Buff called her on the carpet. She complained that, though not sick enough to report to the school nurse, she simply did not feel like attending class. Buff guessed that she had been having a bit too much night life. She admitted it. Buff told her that the night clubs were none of his business but that her class attendance was, and advised her to give first attention to school work if she wanted to stay on the Opportunity Plan. He reported:

"A student with character and promise, such as this girl had, will respond to this kind of warning. If they don't respond favorably, it's wrong to try to coddle them. I'll stay with a student through difficulties if I really think he is trying."

One boy had two failing grades. Buff investigated and found that the student hadn't really failed the courses but had, rather, simply dropped them. When questioned, the boy had an excuse: he had been suffering severe headaches. Buff suggested that a doctor be consulted.

The doctor discovered serious sinus trouble and recommended an operation. Buff authorized the additional loan and expenditure — running this freshman's total indebtedness up to \$976.00. The boy is now making fine progress.

In selecting students for loans and for participation in the Opportunity Plan, Buff Morris shows relatively little attention to 'background.' It is the student's personal qualities that count. If a student has integrity and a willingness to work, he will make it. Mr. Morris says:

"I mean business, and they know it. If they don't mean business too, I'll find it out in short order."

PRACTICALLY all of the students do "mean business" apparently. Of all the students Morris has helped, he has had to drop only four boys and two girls.

One of the boys bought a pair of boots that were not on his budget, and began trying to save two or three dollars budgeted to other items to pay for them. At the end of that semester, he was dropped: he had not lived up to the letter of his agreement. He left school, and went to the Army, owing \$341.77. Within two years, he had paid it off. Morris recalls:

"He told me I made him nervous. He was a good worker, waited tables in a local cafe. I got a nice letter from him. I'm not mad at him. If he comes back, I'll try him again. He just didn't do what he was supposed to. They've got to do what they agree to."

Another boy failed to account for some money he had acquired. Confronted, he refused to tell where it came from, perhaps through pride in not wanting to acknowledge a gift; but this violated his agreement. He was dropped immediately. At the time, he owed \$666.55. He is now in the service and paying faithfully at the rate of \$20.00 a month.

THE real inspiration in this Opportunity Plan is found in the stories of its star participants, like Sharon Shelton — a farm girl from Wilbarger County.

When Sharon was in the fifth grade, she started earning money (during her spare time) as a field hand. By the time she was a senior in high school, she had learned enough typing and shorthand to get a job in town as a legal secretary. She saved enough money to start her college work; but, by the end of the first semester, the savings were gone.

She went to see Buff Morris. Without any investigation at all, Buff knew in ten minutes that this girl "meant business."

When asked why she wanted to stay in college, Sharon said:

"I want to work. I want a lot of things; and I have learned that I can have them by working."

Sharon, at twenty, was a senior. Her grade average was 2.3 for her college career, or midway between B and A. Her semester budgets ran slightly over \$400.00 and she was always within them. Her loan balance on last accounting was \$741.00.

Sharon's day began at 6 a.m. and ended at midnight, except on Sunday. Her time was as carefully budgeted as her finances. She made the college Tennis Team, and played tennis one hour a day. She took three hours off, three nights a week, for recreation; did her own laundry and ironing; put in 17 hours a week in class; studied 23 hours a week; and did stenographic and bookkeeping work 32½ hours a week for two employers — both of whom say she was the best help they ever had.

In appreciation for the help she received, Sharon wrote Mr. L. E. Cowling, President of the Southern States Life Insurance Company, of Houston, who put up the money for her loan:

"You do not know me, but I feel as if I know you very well . . . I am one of the fortunate individuals who are able to attend college because of the Opportunity Plan. I simply want to say that I thank you very much."

"There will always be individuals in my position who want to go to college but simply cannot afford it. I sincerely hope that there will be kind and generous individuals to help these people as you have helped me . . ."

"I hope you won't worry about the money that I will owe when I graduate. I can assure you that I will certainly repay it."

Statistical results of the West Texas State College's Student Loan Program are as impressive as the human results. From its \$500.00 beginning in 1954, the Student Loan Program expanded to \$8000.00 in 1956; to \$14,000.00 in 1957; and to \$34,000.00 in 1959.

On August 31, 1959, an audit disclosed that 726 students had made use of the Program. They had borrowed \$139,022.38. They had repaid \$124,373.00, and \$14,649.38 was then on loan. Only seven students were delinquent in payment, in the amount of \$1,282.26.

Since the Plan began, Buff Morris has referred

notes on only nine students to attorneys for collection. He says:

"Two or three of these were real hardship cases; but they had quit answering my letters, so I proceeded against them. Of the nine, five have paid, or are paying regularly on, their notes. No suits have yet been filed, and attorneys' services have been gratis."

The kind of help that students get on the Opportunity Plan at West Texas State inspires them with the desire to help others. Realizing this—and wanting to encourage in the boys and girls who had benefitted from the Plan a feeling of responsibility for perpetuating the system—Buff Morris called a meeting of all students at the college, to explain a plan which would enable them to contribute. Mr. Morris had persuaded two national insurance companies to write small (\$250.00 or \$500.00) policies on students who who would make the Ex-students' Loan Program the beneficiary. When Buff Morris explained this arrangement to West Texas State students, there were forty students participating in the Opportunity Plan. Thirty of them immediately bought policies to be handed over to the Student Loan Program at maturity.

One boy—James Jackson—paid for his policy in full, and in advance, out of a credit balance he had built up in his own Opportunity Plan account.

Many Opportunity Plan students who are now graduates from West Texas State are already making regular monthly contributions to the Plan. The one whom Buff Morris most frequently talks about, with considerable pride, is Jane Cheyne, a 1958 graduate, now a history teacher in the Pampa, Texas, school system. After working her way through college on the Opportunity Plan, Miss Cheyne took out a \$500.00 endowment policy for the Plan, authorized a \$5.00-a-month deduction from her bank account for regular contribution to the Plan, and then wrote the founder of the Plan, saying:

"Bless your heart. I have a degree because of this program."

All of which proves that there is real oppor-

tunity for the *willing* and the *productive* under a system of private enterprise, where initiative is untrammeled and character uncorrupted by bureaucratic edict and governmental largesse.

* * * * *

Old Wine in New Bottles

by G. W. DeArmond, Jr.

Last week, Mrs. Ilanor Moon, a Methodist, examined, in this Report, some of the literature being used in her church: "What We Learn in Sunday School," September 4 issue.

In the article which follows, Mr. DeArmond, a Christian Scientist, takes a brief look at The Christian Science Monitor.

With the religious leaders of our times advocating (ignorantly or otherwise) the collectivism and economic materialism that are the essence of communism, socialism, and fascism, it is heartening to see articulate lay people, like Mrs. Moon and Mr. De Armond, taking up the cudgels, not against the churches to which they have given a lifetime of devotion, but against influences which are creating destructive and corrupting confusion in their churches.

The Kennedy Administration is devoted to a boot-straps economic theory very similar to that of two farm boys who boasted about all the profit they made every Sunday when they would spend the whole day out in the barn swapping their personal belongings with each other.

With the federal government already owing more than the total value of all property in the United States—owing more than all other governments on earth combined—and with the American people already taxed to the limit of endurance, President Kennedy wants to multiply the size of the federal budget for domestic and international welfare, and claims that he can do so without raising taxes or increasing the national debt.

How can this miracle be accomplished? Well, as I've indicated, we lift ourselves by our own bootstraps. We spend more tax money, which 'stimulates' the economy, which gives the government a 'broader and richer tax base,' which produces ever more tax money for spending and stimulating.

Mr. Kennedy's Harvard men are given credit for this fascinating theory—particularly John Kenneth Galbraith, now Ambassador to India, who wrote *The Affluent Society*, a book dedicated to the simple argument that American individuals do not have enough sense or good taste to spend their own money wisely and that, therefore, government should take more of their money and spend it on public works and other things pleasing to intellectuals like Mr. Galbraith.

All of this is not, however, as new as it sounds. It is actually old wine in new bottles—the same old vintage trampled out by Karl Marx a century ago, now being peddled by America's 'intellectuals,' in new Harvard bottles.

We are told that we can have the Welfare State paid for out of "growth." This means something for nothing; but I am suspicious. This sounds like an old confidence game.

The "growth" is to be achieved by governmental planning, spending and controlling. Collective, not individual, action is to be the means. The assumption is that collective means are superior to individual means—therefore, that collective man is superior to individual man.

Where does that lead in logic and practice?

William Henry Chamberlin, in his professional autobiography (*The Confessions of an Individualist*), made the following comment.

"I believe that individual man's instinct is to create, while collective man's instinct is to destroy. To individual man we owe Beethoven's Fifth Symphony, Shakespeare's *Hamlet*, Raphael's Madonna. To collective man, organized in a mob or a party, we are indebted for lynchings, pogroms, 'liquidations' of undesired classes. Everything mean and contemptible in human nature (cruelty, cowardice, stupidity), finds fullest expression in the mob. It is on human beings forcibly organized into permanent mobs that the contemporary fascist-communist technique of government depends.

"I believe that individuals, by and large, are immensely better than the corporate organizations (states, parties, armies, and what not) in

which they allow themselves to be trapped."

But Chamberlin's anti-collectivism isn't particularly popular these days. The Galbraith theory is preferred. It is popping up in all sorts of places.

The Christian Science Monitor, for instance, has greeted the Galbraith concepts with enthusiasm. An editorial (March 30, 1960) is a case in point. This lead editorial, entitled "Growth and Politics," is typical of the collectivist philosophy. It must be understood for what it is if we are ever to recover sanity in public affairs and liberty in our private lives.

The *Monitor's* opening sentence states the case:

"A basic issue in the American elections this year should be the question of how the national income is to be divided as between public and private uses."

This notion is reiterated later, in reference to "the share of national income which individuals use."

There is just one big gob of communal income: The individual doesn't own any of it; he is permitted to "use" a share of it!

No mention is made of the fact that *individuals* produce the income. This sort of thinking is not the road to communism. It is communism.

"National income" is nothing more than the aggregate of personal incomes earned by individuals. From the labor of their own hands and by application of their own reason and intelligence—by these means, individuals produce income. It is theirs by right and by logic.

If individual man possesses his own body and his own mind, then he owns what these produce. But if collective man owns all that individual man produces, then collective man—the national, or world, commune—owns the means of production as well. Collective man owns—has first claim to—individual man's body, his mind, his life.

It's just as simple as that.

Collective man (with superstition in place of knowledge, emotion in place of reason and conscience, base amorality in place of character): this creature and plaything of crowd contagion — this mass man, is the god of socialism.

"Individual man's instinct is to create, while collective man's instinct is to destroy."

Individual man creates our so-called "national income." Then, collective man — personified in an increasingly bloated, non-productive, wasteful, socialistic bureaucracy — seizes and consumes. That is, it destroys.

The *Monitor* editorial commends J. K. Galbraith's *The Affluent Society*, with its advocacy of the planned economy. But the *Monitor* goes on to defend this sort of "Planning":

"... it is time Americans stopped thinking of 'planning' as an epithet for something next door to a police state. Individuals and corporations have to plan."

The analogy is dishonest. Individuals plan for themselves; they do not force their plans upon their neighbors. The same thing applies to business affairs and management of corporations. But governmental "planned economy" means forcing the plans of a few bureaucrats and politicians upon the total population.

If plans are to mean anything, they must be carried out. When plans are made for someone else they must be imposed upon him — with or without his consent.

The *Monitor* is right on one point: a government that aggressively imposes its plans on individuals is not "next door to a police state." It is a police state!

Don't take my word for it. The following quotation is taken from an article by Vera Micheles Dean in *The Christian Science Monitor* for September 9, 1939 — during the period of the Hitler-Stalin Pact (Mrs. Dean is well-known both for her communist-front record and for her prolonged service as research director of the Foreign Policy Association):

"These movements (socialism, communism, naziism) much as they may differ in their starting-points, have one thing in common; the desire to reintegrate the individual, who had become an isolated and solitary atom, into the community of his fellow-beings; to reconcile his development with the needs of society as a whole; and to harmonize the unhampered growth of each national group with the peaceful progress of the international community. Modern industry, which subordinates individual craftsmanship to mass production, shapes social and economic relations along collective lines. From this trend toward col-

WHO IS DAN SMOOT?

Dan Smoot was born in Missouri. Reared in Texas, he attended SMU in Dallas, taking BA and MA degrees from that university in 1938 and 1940.

In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for the degree of Doctor of Philosophy in the field of American Civilization.

In 1942, he took leave of absence from Harvard in order to join the FBI. At the close of the war, he stayed in the FBI, rather than return to Harvard.

He served as an FBI Agent in all parts of the nation, handling all kinds of assignments. But for three and a half years, he worked exclusively on communist investigations in the industrial midwest. For two years following that, he was on FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

After nine and a half years in the FBI, Smoot resigned to help start the Facts Forum movement in Dallas. As the radio and television commentator for Facts Forum, Smoot, for almost four years spoke to a national audience giving both sides of great controversial issues.

In July, 1955, he resigned and started his own independent program, in order to give only one side — the side that uses fundamental American principles as a yardstick for measuring all important issues.

If you believe that Dan Smoot is providing effective tools for those who want to think and talk and write on the side of freedom, you can help immensely by subscribing, and encouraging others to subscribe, to *The Dan Smoot Report*.

lectivism there is no escape save in a defeatist attempt to recreate the preindustrial era."

There, in *The Christian Science Monitor*, from the pen of one of the *Monitor's* favorite writers, is the classic welfare-state argument in justification of tyranny.

A prophetic speech made in 1945, by Dr. Virgil Jordan, is worth quoting from at some length. It is still difficult to find a more perceptive analysis of our present situation:

"... All of the ideas for the postwar world which are accepted today in Europe, especially in England and Russia, assume it as an imperative condition for their success that this country be brought within the same system permanently after the war, and every device for shaping American thought and feeling to this end is being used today, as they have been during the past decade.

"The European and Asiatic statesmen who are planning and building their postwar world on the foundation ideas of National Socialism with a facade of new names, having destroyed the Nazi military power with our aid, know that the world cannot live for long, half under socialist serfdom and half under economic freedom

"Whether America can be kept within this global structure of national socialism which has been erected around her political institutions

and economic organization during this decade or whether she is to resume life within the traditional framework of economic freedom and competitive effort where she left off — this is the central issue for the postwar world"

The above quotation from Mr. DeArmond's article, was originally published in *Freedom in America*, by Jordan and Hazlitt, which can be ordered from the Caxton Printers, Caldwell, Idaho, for 25¢.

* * * *

Correction

A printer's error reversed the meaning of a key sentence in last week's *Report*: "What We Learn In Sunday School," September 4th.

In the final sentence of her article, Mrs. Ilanor Moon said:

"Men who *cannot* distinguish between compassion and communism are the ones who 'are really playing the communist game.' "

As the sentence was printed in the *Report* last week, it read:

"Men who *can* distinguish"

This error has been corrected for the benefit of all who order reprints of "What We Learn in Sunday School."

For prices on single and multiple copies of this *Report*, see bottom of the first page. How many people do you know who should read this *Report*?

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